A MANIFESTATION OF THE MOTIVES,

Whereupon the moſt Reuerend *Father*, MARCVS ANTONIVS *De Dominis*, Archbiſhop of SPALATO, (in the Territorie of VENICE) Vndertooke his departure thence.

Engliſhed out of his Latine Copy.

AT LONDON
Printed by IOHN BILL,
ANNO 1616.

MARCVS ANTONIVS DE DOMINIS,

Archbiſhop of SPALATO, thus declareth the Motiues of his departure from thence.

LEſt this my departure, howſoeuer in it ſelfe grounded vpon well-weighed reaſons, and being in trueth the ful-ripe fruite of ten yeeres deliberation at the leaſt, yet being in the apprehenſion of others, ſudden and vnexpected, ſhould by my ſilence be ly-

able, not onely to I know not what wonderment of thoſe among whom I haue bene brought vp, but alſo to the miſconſtructions of thoſe that taſte not the motiues thereof; I hold it neceſſary, by way of ſeaſonable preuention, to publiſh to the world the true cauſes and grounds of this my, not heady, nor haſty, but duely forethought ſeceſſion.

At the firſt inſight whereinto I cannot but foreſee, that I am like to open the mouthes of detractors, and backbiters, more then a good many, who out of this my departure will picke occaſions of declaiming, and exclaiming againſt me, and deuiſing ſlanders of me, as is too vſuall in ſuch caſes. But with the ſmoke of ſuch vaine calumniations, I profeſſe to GOD and the world, I am not ouermuch affected. To mee, as to S. *Paul*, it is a very ſmall thing to bee iudged of men. Let mee for CHRISTS cauſe, let me be a foole, let me be baſe, let me be buffeted, reuiled, perſecuted, defamed; let me be accompted the dregs,

and

and off-ſcowrings of the world; let me be euen accurſed; may I the while do my duety to my Lord CHRIST IESVS, and become vſefull to my brethren in the Miniſtery of CHRIST, I may, I muſt trample on all theſe reproches. For this is my boaſting, euen the teſtimony of my conſcience; that in ſingleneſſe of heart, and godly ſincerity, not in carnall wiſedome, but by the grace of GOD I leaue my owne Countrey, and paſſe into another. It is my part, to approue my ſelfe as the Miniſter of GOD, in much patience, in afflictions, in neceſſities, in diſtreſſes, in labours, through honour, and diſhonour, through good report and ill report. For I ſeeke not my ſelfe, nor mine owne, but the things of CHRIST. This rather troubleth and perplexeth me, that, if I ſhould not ſtep forth boldly, and meete with ſlanders and calumnies, the benefit which might accrue vnto many by taking notice of my intentions, would be hindered; and many perhaps ſtill re-

may-

mayning vnacquainted with my courſes, might, in ſtead of edification, be taken vnawares in the ſnare of ſome ſcandall and miſdeeming of mee. For the helping of ſuch mens infirmitie eſpecially, are the motiues and meaning of this my departure thus brought vnto light, and ſet foorth to the view of all men.

That this my voluntary remouall is ſuggeſted to mee by no humane, but euen diuine vocation, I am fully reſolued, nor may once doubt of it. Certes I know that euery ſpirit is not ouer-eaſily to be credited: but the ſpirits are to bee tryed, whether they be of GOD, or no; as wee are taught by *Iohn* the beloued Diſciple of CHRIST. In theſe trials, beſides my often preſenting my ſelfe vnto the FATHER of lights, in ſuch maner as my SAVIOVR hath inſtructed mee, and thus continuing in the diligent ſearch of the Trueth for the ſpace of ten yeres, as I ſayd, other helpe of reſort had I none: No mans (I call GOD, and my

conſci-

conſcience to witneſſe) no mans perſuaſions of any kinde, did once come to mine eares: no man caſt foorth any bayte to allure me: no man ſuggeſted any arguments to inſtruct me: I vſed no mans counſaile: I conferred not in this buſineſſe with any man liuing. Nor let any man ſurmiſe, that I drew my ſtrength from ſuch Bookes, as are framed againſt the doctrine of the Church of Rome. He that knoweth all things is a witneſſe vnto mee, that I haue vtterly abhorred medling with ſuch prohibited ware: and if euer any Prelate, the moſt dutifull obſeruant of the Court of Rome, hath deteſted thoſe bookes, ſurely (in the ſcare-bug feares, which from my tender yeeres haue poſſeſſed mee) I haue held them deteſtable aboue meaſure. And yet now, me thinkes, I am no babe, who hauing ſeene almoſt threeſcore yeeres, ſhould be plyable to any mans bent, to be perſwaded to what hee pleaſe without ſufficient argument.

My vnderſtanding and iudgement

hath neuer bene directed by any rules, other then thoſe, which the Spirit of God hath preſcribed to the holy Church in the Scriptures, and by guidance whereof, the holy Orthodoxe Fathers, moſt renowmed and reuerenced in the Catholike Church, haue inſtructed the faithfull flocke of Chriſt. And theſe ſacred Fathers onely (together with the inward motions of the holy Spirit) haue beene the ſufficient authors of this my reſolution. Why therefore ſhould I ſuſpect this to be the ſuggeſtion of a wicked ſpirit? From ſuch ſuſpition I am further freed, becauſe I perfectly know, and auouch before God, that ſearcheth the heart and reines, that I in all this my deliberation, neuer caſt mine eye to humane and temporall ends. I thirſted not after Eccleſiaſticall promotions, though they might well ſeeme ſutable to my condition. For I was already a Biſhop, and that not of the loweſt rank, but chiefe of the Prouince wherein I was borne, namely, Arch-biſhop of

SPA-

SPALATO (formerly ſtyled of SALONA) and Primate of the two kingdomes DALMATIA and CROATIA; A Prelacie (why ſhould I bluſh to ſay it?) of as great eſteeme as any in our Prouinces and Churches. And if I had longed after any of the Romane dignities, there was a faire way open for mee toward them: But the diſtaſt, which I tooke againſt the corruptions of the Court of Rome, made me ſtill to abhor it. And yet the See of Rome in their moſt weighty and publike affaires employed my paines to the Emperour and Archdukes; whereof, the Popes Briefs, and the letters of the Emperor & Archdukes, which I haue yet to ſhew, are ſufficient witneſſes. The good offices alſo performed by mee toward the renowmed State of VENICE, (whoſe borne ſubiect I am) haue purchaſed their eſpeciall fauour towards mee: Whereby I might expect to raiſe my fortunes higher, if I had gaped after any greater and more tranſcendent Dignities. Nei-

ther was I greedy of worldly pelfe, hauing already that competencie of riches, which might abundantly content a moderate mind; such as GOD by his grace hath vouchsafed to endue mee withall: whereas in this my change of place, I most willingly embrace the losse both of riches, and dignities. For, as I sayd, I seeke not mine owne, but the things that pertaine to CHRIST. Therefore not any humane proiect, not any headie passion, not any worldly necessitie, not any disastrous chaunce, not any prepostерous motiue, wherewith men vse to bee transported violently, hath made me to quit that place, wherein I sate warme enough: but what was the true cause thereof, I wil now declare plainely and ingenuously.

I haue from my very childhood been brought vp in the studie of Diuinitie, and that most-what among the Iesuites, and haue kept my selfe to the current of the Schoolemen, alwayes bending to the determinations of the Church of Rome;

Rome; not for ſtrength of argument, but reuerence of authority, with the tincture whereof, my minde was ſo deepely dyed, and my vnderſtanding ſo captiuated, that I reſolued rather to leaue my life, then to let goe my hold. For I was ſo faſt bound with the chaine of religious awfulneſſe, that I deemed it vnexpiable ſacriledge, once to admit into my heart, any thought of contrary aſſertion; or of ſo much, as doubtfull wauering about thoſe points. And if at any time I were ouertaken with any thought of oppoſition, or in my ſearch into holy Writt, did light vpon any thing that ſtumbled me, ſtraightwayes I curbed my ſelfe (deeming that I was bound ſo to doe in point of Faith) and either forced my iudgement to leape ouer all obſtacles, or elſe diuerted my meditations out of that roade, leſt I ſhould make or finde any flawe in the compoſure of that Religion, which we, ſilly younglings, take vpon truſt, with generall warrantie from our maſters.

I cannot but confeſſe that euery while I felt the ſparkes of GODS ſpirit kindling within me, which I ſtill ſtriued to quench, but could no more then ſmother: they left alwayes ſuch a reſtleſſe anxiety in my minde, accompanyed with deepe impreſſions of ſuſpition, which ſo ſtuck to me, and grew vp together with my ſtudyes in Diuinity, that I could neuer ſhake them off.

This my inueterate ſuſpition tooke deepe roote by the diſtaſt I had of that extreme cauteloufneſſe, and rigorous prohibition, wherein all forces, both Romane abroad, and Ieſuiticall at home are ſtreined to the higheſt; all eyes are open, all doores are ſhut for the debarring vs the reading, or hauing any maner of bookes ſauoring of oppoſition againſt the doctrine of the Church of Rome.

As for the common people, defectiue for the moſt part in diſcerning, and determining ſuch controuerſies, I hold it not vnfit that ſome reſtraint be made of

lawleſſe

lawleſſe libertie in that kinde, leſt in ſtead of inſtruction, they ſhould ſucke the poyſon of erroneous opinions out of dangerous diſcourſes. But that learned men wel affected to the Catholique faith, and eminent for the ſoundneſſe of their Doctrine, that ſuch olde ſouldiers ſhould not bee ſuffered to view the naked face of their enemie, my minde alwayes told mee (and good reaſon for it) that ſomewhat was in the wind, which was lothe to bee traced out. If young nouices ought thus to be hood-winked, yet thoſe that haue runne through the whole courſe of Diuinitie, that haue taken Degrees in that ſacred profeſſion, that haue bin aduanced to the Epiſcopal chayre, muſt wee ſtill bee kept in this pupillage vnder the rodde of the Romane Court, as not fit to digeſt, and iudge of what we reade? When from the Biſhoppes chaire I looked into the Schooles of the Profeſſours, there I founde alſo that, which encreaſed my ſuſpition; the Doctors, and publique

Profeſſors

Profeſſors in their ſolemne readings and writings of the Controuerſies, putting vs to take on their owne word whatſoeuer they alleadge, as a paſſage, or opinion of the aduerſaries, and debarring their auditors, vnder payne of excommunication, from reading with their owne eyes the treatiſes thus quoted to them: for the hyding, ſuppreſſing, and totall defacing of which kinde of bookes there would not be ſuch double diligence vſed, were there not ſomewhat in them ſtronger then our champions are, vpon euen termes, able to encounter.

As for my ſelfe, I haue alwayes had an inborne deſire (which euer ſince my admittance into the Clergy I haue cheriſhed) to ſee all the ſeuerall parts of Chriſtendome conſenting, and vnited together. The diſtraction of the Weſt from the Eaſt, of the South from the North (in matters of faith) as I neuer could brooke, ſo I neuer left ſearching into the cauſes of ſo lamentable a di-

uorce,

uorce, and ſounding whether any meanes might be found for the recombining, and reducing them to their ancient vnion. And the more I longed to ſee this happy coniunction, the greater was my inward griefe, to beholde the manifold diuiſions among the Profeſſors of Chriſtianitie, the bitter hatred, and vnquenchable broyles betweene the moſt renowmed Churches, the ſhamefull cutting, and tearing of the ſeamleſſe garment of our SAVIOVR. This conſideration, this compaſſion, ſo iuſt, ſo neceſſary, hath in deepe meaſure ſeized vpon mee, poſſeſſing my heart with no ſmall anxietie, and ceaſeth not daily yet more and more to grow vpon mee.

But (to returne to my narration) I being aboue twentie yeeres ſince preferred to be a Gouernor in the Church, and made Biſhop of SEGNIA, my Fathers the Ieſuits did not take it very wel, as knowing me to be no doe-naught, or droane, vnprofitable for their So-

cietie (wherof I neither boaſt, nor now paſſe any whit at all, hauing learned to ſet a lowe price on all humane reputation, other then that, which auaileth for the aduancing of GODS ſeruice) but yet, that both hopefull, and helpefull they found, and acknowledged me, it appeareth, in that, when I was very young, and the halfe of my time of probation yet vnexpired, they employed me to reade the publicke Humanitie Lecture in the Schooles at VERONA. Before my entrance into the Order of Prieſthood I was by them made the publicke Reader of the Mathematique Lecture at PADVA; where I receiued good encouragement by the fulneſſe of my Auditory. At BRESSIA they made me Profeſſor firſt of Rhetorique, then of Logique, and laſtly of Philoſophie. In the Churches they many times put mee forward to preach on the ſolemne Feaſt dayes. More then once they layd vpon mee the managing of their priuate affaires of no ſmall importance.

tance. In a word, in theſe, and all other employments any wayes belonging to the Societie, they had me alwayes an Agent preſt, and at hand for the publike ſeruice. In which regard well might they looke awry at my being plucked from them by aduancement to a Biſhopricke: Which calling mee abroade vnto Eccleſiaſticall function, was the firſt meanes of my deſcending, from the moſt ſublimated and aëreall diſputes of the Schoolemen, downe into the lower region of practicall application, and reducing my ſtudies to the cure of ſoules, and ouerſight of the Church. And becauſe I held preaching to be an inſeparable part of the office of a Biſhop, I did, as our Preachers are wont, employ ſome paynes in turning ouer ſuch Poſtillers, and Lenten-homeliſts, as are moſt current amongſt vs. But it was not long, ere my ſtomach loathed that courſe and vnholeſome feed: I found in them (and that without long ſearch) ſuch a world of foule abuſes, the Scrip-

tures wryed and ſtrained to idle, fruitleſſe, impertinent, nay pernicious conſtructions; Diſcourſes ſtuffed with Apocryphall Stories, ridiculous tales, and fabulous Legends; the poore people miſerably gulled by picke-purſe tricks, and tyrannous yoakes put vpon them vnder the viſour of Piety, and name of Catholike Doctrine, wherewith their fearefull conſciences are ouer-awed and enſnared in Superſtition. Theſe enormities I ſawe, and ſtarting backe with amazement, and deteſtation of them, I found it was high time for mee to leaue thoſe muddy puddles, and to betake my ſelfe to the cleare fountaines of the holy and ancient Fathers of the Church. Out of their Tractates I furniſhed my ſelfe for preaching, and out of the ſacred Canons for Churchgouernement: In both I found mine owne content; in both, the profitt of others.

From theſe lampes, mee thought, a new and ſtrange light darted forth vp-

on

on me, the beames whereof, though vnwilling, and ſhutting mine eyes, I could not but perceiue. As for dogmaticall points in Diuinity, I found in the Fathers many paſſages diuers wayes repugnant to the common *Tenets* of the Schoolemen, in whom I was formerly leſſoned: and thoſe authorities were by our new Maſters either ſlily omitted, or corruptly alleadged, or vnſufficiently explained, or purpoſely miſconſtrued. And as for Church-diſcipline, I ſaw, and wondered to ſee the ſpirituall gouernement of theſe times ſo far wide and different from the ancient. Whereupon my former ſuſpitions of foule play got more footing in me, and now, me thought, I eſpyed afarre off ſome vnderhand dealing in our ſetting forth the Chriſtian Doctrine, and managing the affaires of the Church: inaſmuch as the body of our profeſſed Theologie is rather patched together of ſubtile ſpeculations, Philoſophicall quiddities, and winding inferences, then ſoundly

grounded vpon the Oracles of the holy Scriptures, diligently examined, and ſincerely expounded, whereof indeede, there is little newes ſtirring amongſt vs.

Beeing from this Biſhopricke aduanced to an Archbiſhopricke, thence was giuen mee a new, and more earneſt occaſion of repeating my former courſe of ſtudies, and beſtirring my ſelfe the more laborioufly. For beeing now encombred with the incident affaires of the Biſhops of my Prouince; but much more being borne downe with the vaſt omnipotencie of the Court of Rome daily encroaching, and eating vpon my Metropoliticall rights, it behooued mee to digge to the bottome, and to feele for the very foundation of all Eccleſiaſticall degrees, powers, functions, offices, and dignities; in ſpeciall to ſearch the Records, to finde by what Tenure the Papacie holdeth. Not long after this, commeth forth the Interdict denounced by the Pope againſt the Renowned State of VENICE, during

which

which thunderclap, the Romanizing pamphlets flie abroad, and cry alowd againſt the whole rabble of the maſterleſſe Biſhops of the *Venetian* dominions, rayling and raging againſt vs, for brutiſh monſters of men, voyd of all reuerence, ſcience, conſcience. Then I, poore worme, thus trampled on beginne to turne againe, and to vſe the weapon of iuſt defence, and on this occaſion am anew, and more ſharply whetted to ſearch out the true eſtate, and grounds of that memorable controuerſie. For that purpoſe I turne my bookes, and trauaile through the whole extent of the ſacred Canons, Orthodoxall Councels, venerable diſcipline, and laudable current cuſtoms of the ancient Catholike Church. To ſay in ſhort that which I ſought long, by theſe, and none but theſe I receiued ſatisfaction, in theſe I found that which I ſought for, I found it in full and ouerflowing meaſure.

And now mine eyes being thus opened, I could eaſily by that day-light perceiue,

ceiue, that the doctrines of thoſe many Churches which (becauſe Rome holds them for enemies) we are bound to beſpatter with inuectiues, & our doctors to batter with arguments, doth indeed little or nothing ſwerue from the moſt ancient faith of the pureſt times: and that the ſame is at Rome, and here among vs rather beaten out of doores, and baniſhed with ſpitefull deteſtation, then condemned vpon any lawfull cõuiction; finding this hard entertainment, not as being vpon triall proued a baſtard impe of hereſie, but becauſe it cannot beare conſtruction with the Popes *Cabale*, nor conſort with the infamous corruptions of the Court of Rome, wholly degenerated into a temporall Monarchie. I now plainely perceiued, that at Rome a Mint is ſet vp, which dayly goeth, for the coyning new Articles of Faith ſans number. Which prerogatiue both wanteth lawfull Patent, hauing no other plea then intruſion and forcible vſurpation, and

is

is employed vpon too baſe a mettall, namely ſuch poſitions as conteine, not onely no matter of Faith, but alſo manifeſt falſehood: yet ſuch baſe alloy as this, they thruſt, for current, vpon the Chriſtian world; and are ſo farre from ſuffering it to come to the touchſtone of due and free conſultation of the Church, or to the balance of diſputation, that they reply with fire and ſword vpon all that dare but whiſper againſt them. This Rome hath long ſince by ouerbearing and cruſhing the ſacred Councels, put out the eyes of our holy Mother the Church, who now hauing loſt her ſight, her ſtrength, and her libertie, like captiue *Samſon*, vndergoeth the ſcorne of her ſurpriſers, and groaneth, poore ſoule, vnder the mill of theſe *Philiſtines*. There was a time when this went for an article of Faith, that the Vniuerſall Church diſperſed vpon the face of the earth, is that Catholique Church of CHRIST, to which he promiſed his perpetuall aſſiſtance, and which *S. Paul* calleth the

pillar and ground of the Trueth. Now adayes our Maſters at Rome haue ſhrunke this Article into a narrower compaſſe; ſo that now by the Catholique Church muſt be vnderſtood the Court of Rome; Now we muſt without wauering beleeue, that in this Conſiſtorie, and no where elſe, nay in the breaſt of the Pope there is erected the Monopolie of the Spirit of our Sauiour. And whatſoeuer priuiledges, and honourable titles haue in elder times beene duely afforded to the Vniuerſall Church of CHRIST, now muſt with might and maine bee tranſlated ouer, and appropriated to the Church of Rome, though with wronging and robbing the publique. Now the ſtampe of an Article of Faith is ſet vpon many new deuiſed fancies, whereof our SAVIOVR neuer was the ordeiner, and whereby Chriſtian ſoules are pitifully deceiued; and ſo the blinde flockes, with their blinde guides both together, runne headlong into

into the pit of perdition. Theſe and other like conſiderations haue for diuers yeeres afflicted my carefull ſoule, and doe yet encompaſſe my heart with incredible ſorrowes.

I ſpare here to inſert out of mine owne obſeruations, a bead-roule of the numberleſſe nouelties, and peſtilent errors broached, and mainteined by the ſayd Court of Rome, whereby many, and many ſoules ſuffer ſhipwracke, the arme of Church-diſcipline is broken, the reforming and ſpreading abroad the true Chriſtian Faith is empeached, the Church is burthened with infinite ſcandalls, the peace of Chriſtendome is interrupted, iarres and warres are kindled amongſt vs, whole kingdoms turned topſy-turuey, famous Churches rent one from another with horrible ſchiſmes, and the world ouer runne with other vnſufferable calamities. On which particulars I ſhall not need here to inſiſt, hauing fully proſecuted them in my

booke concerning the *Eccleſiaſtique Common-wealth*. Which worke I haue already finiſhed, and prepared for the Preſſe, intending to publiſh it as ſoone as I can light vpon a conuenient Printer. The whole body of this my worke, conſiſteth of ten ſeuerall parts or Bookes.

1 IN the firſt whereof, I make enquirie into the forme of this politie, or gouernment, determining, that, in reſpect of CHRIST the head, the Church is gouerned in the moſt perfect forme of Monarchie. But as for CHRISTS Miniſters here vpon earth, that they haue no reſemblance, or conformitie with an externall, and viſible Monarchie, but are to gouerne the Church according to CHRISTS ordinance in an Ariſtocratical forme, not without ſome ſpice alſo of a Democratie. And ſo conſequently I demonſtrate, that the ſuppoſed Primacie of power in *S. Peter*, and the Papacie pretending therefrom,

doe

doe no whit agree with the Goſpel, nor with our SAVIOVRS Inſtitution.

2. In my ſecond booke I take a view of the Gouernours, and Miniſters of this *Church-weale*, who they are, how they ſucceed to the Apoſtles; of what inſtitution Biſhopricke is, how it differeth from Prieſthood, who are the inferiour Miniſters, and what is the power of holy Orders in this Body.

3. In my third, I ſet foorth the Hierarchie of the Biſhops and Rectors of this Common-weale, and ſhew that by the Law of GOD, there is no diſtinction of prelation or ſubiection betweene one Biſhop and another; but that all diſparity in their Sees is grounded on Eccleſiaſticall conſtitution onely. Thence I paſſe to entreate of the electing, confirming, conſecrating, or ordeining of Biſhops, and of the rights of Metropolitans, Primates, and Patriarches.

4. In my fourth, I examine the pri-

uiledges of the Church of Rome; and proue, that that Church, neither in it ſelfe, nor in her Biſhop, nor in her Clergie euer receiued from CHRIST any preheminence ouer other Churches; but if it hath, or had any at all, the ſame was conferred by the voluntarie act of humane permiſſion, or conceſſion.

5 In my fifth, I make ſearch, what is the naturall and proper power of the Church, and proue it to bee meerely ſpirituall, ſtill remouing all coactiue Iuriſdiction from the Church. Afterward, I diſcourſe of the power, and operation of the Sacraments, as alſo of Church-cenſures.

6 In my ſixt, I make a compariſon betweene the Powers Laicall and Eccleſiaſticall, that limits may bee ſet downe, for diſtinction of the *Churchweale* from the Ciuill: Wherein I demonſtrate, that Chriſtian Princes haue to do with the Church in many things; but as for the Church, that it hath nothing

thing at all to doe with disposing of Temporalls, least of all to intermeddle with Kings about them. In summe, I intreat of the temporaall kingdome of CHRIST: of the Laicall power, whence it is deriued, what extent it hath, as also of the Franchises of the Church and Churchmen, of Inuestitures, and of the kingdome of SICILY, and such like.

7 In my seuenth, I looke into the internall direction of the Church, which is by Faith, and make enquirie what is the true rule of Faith, and so dispute of the Word of GOD, of the authority of the Church, and Pope about it; of Councels, of Heresie, Schisme, and such like.

8 In my eighth, I take a suruey of the externall gouernement of the Church by Lawes, Canons, and Iudicature. There I handle the obligatorie power of Canons, the qualitie of Dispensations, iniunctions of Fastes, Prayers, and the like.

9 In

9 In the ninth, I descend to the temporall goods of the Church, declaring at large, what maner of maintenance is due to the Ministers thereof, whence it ariseth, and in what sort Church goods are to be disposed. Thereupon, I write of Tithes, Benefices, of propriety in Church-goods, of the vse and abuse of Church reuenewes, of pensions, and Commenda's, and of the Testaments of Clergy-men.

10 Finally, in the tenth, I vndertake to shew, what is Ecclesiasticall liberty, that it may appeare in what maner the *Church-weale* may be sayd to be free; and thereupon I discourse of Priuiledges, and priuiledged men, of abuse of Priuiledges, of Exemptions, and exempt persons, of the subiection of Monkes, and others of that sort.

This hath beene the end and fruite of my studies. For whilest vpon my fore-named occasions, I betooke my selfe to the diligent and earnest reading

ding of the holy Scriptures, the Orthodoxe Fathers, the ſacred Canons, and Volumes of the Councels, the veile beeing now withdrawen from mine eyes, and my heart being kindled with ardent zeale both of finding out the trueth for mine owne ſatisfaction, and of imparting it for the edification of others, I could doe no other, but commit to writing thoſe things, which I found worthy obſeruation. Out of which my copiouſe collections, hath beene bred that my ten-fold iſſue, which now I called foorth by their names in order. By weighing therefore and applying theſe particulars, I plainely perceiued our Churches to haue wandered far wide from the right way, not onely in Diſcipline, but alſo in Doctrine.

What then ſhould I doe tarying any longer in the midſt of a crooked and peruerſe nation? If I ſhould haue reſolued to mannage mine owne Church, as was fit, according to the

auncient Catholique Diſcipline, if I would endeuour to teach, and aduance the true Catholique Doctrine, I muſt needes haue drawen downe vpon mine own head all the hideous ſtormes, tempeſts, and thunderbolts, which the Romiſh Capitoll could dart foorth vpon him, ouer whom that tyrannizing Faction did already cary, both an heauie hand, and iealous eye; as hauing by ſome meanes ſmelt out my priuate labours in writing, though ſecretly, againſt the current of their doctrine and deſſeignes; as I well might vnderſtand, by beeing diuers times conuented before the Popes *Nuncio*, reſiding at VENICE, and checked by him vpon ſome ſuch ſurmiſe. It was my beſt therefore to take the wings of a Doue, and by a farre flight to retire my ſelfe into the wilderneſſe; where I might expect his helping hand, that would be ready to ſaue me from the ſtormie winde and tempeſt, rather then that my ſelfe remayning in

wilfull

wilfull blindneſſe, ſhould together with other blind guides leade the blind to deſtruction. For what, alas, are Biſhops now adayes, that are yoked vnder the Potencie of Rome? In regard of their Temporalties (where their Reuenues are great, and boulſtered out with ſecular dignities) they are goodly Potentates, they are Grande's, they are Princes; but Biſhops they cannot bee called, but equiuocally. Verely all others, beſide the Biſhop of Rome, haue loſt all their Epiſcopall power. For the gouernement of euery particular Church and Dioceſſe is fled from home, and wafted ouer to the ſeuen-hilld Citie. The Biſhoppes themſelues what are they, but (and ſcarce that) Vicars, and Seruitours to our good Lord and Maſter the Pope; ſubiect, abiect, vile, ſeruile, ouer-awed, ouer-trampled wretches, ſtill at the deuotion and becke, not onely of the grandmaſters Holineſſe, but alſo of ſuch, and ſuch

Cardinals; of ſo, and ſo many Congregations ſet vp at Rome to curbe them, of this Legate *à latere*, of that Apoſtolique *Nuncio*, of theſe Inquiſitors, of thoſe Viſitors, and in fine, of the infinite rabble of the Regular Orders, and of euery Companion of thoſe Brotherhoods, which ſtart vp with their Apoſtolique Priuiledges, not onely to ſtand on euen ground with the Biſhops, but to checke, and coope them vp in their owne walke of Church-Regiment; nay, to ſwallow vp all their Epiſcopall Iuriſdiction. So in effect, the Church vnder the Romiſh head is no more a Church, but a certaine humane Bodie-politique, vnder the meere temporall Monarchie of the Papacie. The Church is indeed a Vineyard; but employed onely for the making our father *Noah* drunke. It is a flocke; but prouided onely for this Shepheards profitt, to ſqueeſe out the milke, till the very blood come; to ſheare their fleeces; nay,

nay, to ſhaue them to the quicke; nay, to flay, and ſlay, and deuoure the poore ſheepe at his pleaſure. Why ſhould not I then remoue from hence, leſt I become a ſpectator; nay, a partaker of theſe impieties and miſchiefes? The great Shepheard my SAVIOVR, hath appointed mee to be a dogge in his flocke; I muſt barke; I cannot be a dumbe dogge, as all the Biſhops vnder the Romane are; who, ſome for hope of preferment, otherſome for feare of afterclaps, are vtterly mute, applying themſelues to the times, and ſayling with the winde, though in that common ſtreame, they, with their Leader, runne on the rocke, and ſuffer wrack. And becauſe (as the worlds by-word goes) *Obſequium amicos, &c.* The flatterer gaines friends, and the tel-troth gets enemies, now that my conſcience debarreth me from betraying the Trueth, it both became, and behoued mee to ſtep out of the reach of that deſpitefull hatred, which en-

uironned mee, vnleſſe I would daily expoſe my life to the hazard of poyſon, or offer my throate to the poignard of an Aſſaſſine, the ordinarie meanes now adayes to ſilence controuerſies: Whereof the Church of Rome hath found out a moſt compendious meane, by referring the deciſion and maintenance of their Doctrine, not (as our ſimple forefathers were wont) to learned Diuines, and free Councels, but to tormentors, to hangmen, to hireling ſtabbers, cutthroats, and bloody parricides.

As on the right-hand theſe ſpirituall motions did ſtrongly incite mee to enterpriſe this departure, ſo on the left, I confeſſe, I often found and heard a buſie diſſwader, the bond-mayd *Hagar*, with her *Iſmael*, the wiſedome of the fleſh diſputing againſt the ſpirit, and preſſing me on this maner, what, and whither wilt thou? A Prelacie thou haſt here (vnder the Popes protection) of large procinct, and faire reuenue,

not

not without further hopes of greater titles, if your eye looke that way. Thus much you haue in poſſeſſion, of this you are aſcerteined, what otherwhere will betide you, GOD knowes, not you. And can you thus forſake your Countrey, your kindred, your friends? Can you thus take your farewell of all theſe, without hope of euer reuiſiting them? Why make you your ſelfe wiſer than your fellow-Biſhops? They (charitable men) endure all things, beare with all things, excuſe any thing. Why doe not you draw in the ſame line with them? Are you among ſo many, you onely ſharpe-ſighted? are all the reſt moale-blind? If you bee thus wiſe, why reſpect you not your owne reputation? Perceiue you not that, aſſoone as your backe is turned, the moſt infamous and monſtrous criminations, that can bee deuiſed, ſhalbe let flie after you? At Rome firſt, and thence all about the world you are ſure to be branded with the odious name of an Heretique.

Theſe

Theſe and ſuch like ſuggeſtions did my ſhrewd and troubleſome *Hagar* whiſper into mine eares: whereupon hot conflicts were raiſed in the inmoſt cabin of my heart, betweene her on the one ſide, and my ſpirit and conuicted conſcience on the other. At length the Spirit of GOD making a more powerfull and conquering aſſault, brake off theſe diſputes, and delayes, and called me foorth with that voice of power and efficacie, ſaying to me (as ſometime to *Abraham*,) Get thee out of thine owne Countrey, and from thy kindred, and from thy fathers houſe, and come into that land, which I ſhall ſhew thee: And ſo was I drawne to put in practiſe that moſt famous precept long ſince deliuered by the wiſe men, SEQVERE DEVM, *Follow* GOD *when hee calleth*: euen as the bleſſed Patriarch *Abraham* (as *S. Ambroſe* elegantly obſerueth *lib.* 1. *de Abra cap.* 2.) did by way of preuention acte that which the Sages of

Greece

Greece did afterward recommend to the world for a precept. By which fact of *Abraham* I receiued great encouragement, conſidering how plentifully GOD did reward his readie obedience, by preſeruing his honour in the ſpeciall protection of his beautifull wife *Sarah's* chaſtitie endangered by *Pharaoh*. Here *Ambroſe* affordeth me yet more comfort; inferring, that, *becauſe* Abraham *for* GODS *cauſe ſet light by all he had, therefore* GOD *multiplied to him all hee had. But the firſt reward that* GOD *gaue him, was the preſeruation of his wiues chaſtitie, which hee knew to be moſt acceptable to him being her husband.* *Ambroſe* here proceedeth excellently; *He that followeth* GOD, *ſtands alwayes on ſure ground. We muſt therefore preferre* GOD *before all things: and neither in regard of our natiue ſoile, nor for loue of our parents, our children, or wife, be withdrawne from performance of whatſoeuer* GOD *commandeth, foraſmuch as* GOD *is the giuer of all theſe bleſsings,*

and is able to make good, and preſerue whatſoeuer he beſtoweth. Hereby I am put in good hope, that GOD will in the firſt place of recompenſe of my, though ſlow, yet ſetled obedience vnto his call, vouchſafe mee a protection of my good name and reputation: ſo that the beautie thereof (how meane ſoeuer) ſhall not be deflowred, or blemiſhed, though I leaue it behind mee in the barbarous handes of thoſe, that are like to make bold ynough with it; but rather that it ſhall bee preſerued in its prime and integritie, free from all ſcandall, and fruitfull to others edification. This confidence hath heartened mee, this calling hath ouer-ruled mee, theſe dangers haue armed mee to abandon all, and cheerefully to vndertake this iourney.

But, aboue all, the loue of my SAVIOVR hyeth mee forward to this pilgrimage. I were ſurely of baſe and groueling thoughts, if I ſhould leaue that my function, with intent to lay

mee

mee downe and reſt, or hide my head in a corner, that I might rid my ſelfe of ſuch conflicts as belong to my calling, and ſo grow ſtiffe with eaſe and idleneſſe. It is the cauſe of CHRIST I haue in hand, which challengeth mee wholly, and all mine endeuours: I heare that voyce ſtill thundering in mine eares, CLAMA, Cry alowd, and charging mee to ioyne in cry with them, that haue not bowed their knee to *Baal*: and that my voyce may, with theirs, bee the better heard, to climbe vp to the top of an high mountaine, to preach to SION. This voyce I readily obey: and therefore I hie mee vp into ſome ſafe place, where the true Catholique Religion holdeth vp her head, and taketh free breath. From ſo fitt a ſtand, whereſoeuer I ſhall finde it, I meane, as my duetie bindes, and as my ſtrength affoards, to diſplay and publiſh that trueth which I haue learned, and to lay forth the wayes for remoueall of Schiſmes,

and reducing of the Church to vnity. It ſhall not bee long ere the Church ſhall heare my voyce; I will ſpeake vnto the heart of Ieruſalem, and will call vpon her. I cannot bee wanting in this my dutie, beeing a Biſhop in the Church of Chriſt. Now to euery Biſhop his owne proper Dioceſſe is ſo committed, that hee is withall to know, that the vniuerſall Church alſo is by our SAVIOVR commended to his care, as neede ſhall require. To euery of vs Biſhops, Saint *Paul* leaueth this leſſon: Take heed to your ſelues, and to the whole flocke, in which the holy Ghoſt hath made you ouerſeers, to feede the Church of God, which hee hath purchaſed with his owne blood. To the ſame purpoſe are thoſe wordes, which paſſe vnder the name of *Eleutherius*, a very ancient Biſhop of Rome, ſpeaking to other Biſhops: *For this cauſe the vniuerſall Church is by* CHRIST IESVS *committed to you, that your paines may bee employed*

employed for all; and that you ſhould bee forward, in affoarding your helpe to euery man. And the bleſſed Martyr *Cyprian*, in his thirde Booke and thirteenth Epiſtle, auoucheth, that *himſelfe*, (together with the Biſhop of Rome) *doeth hold the ballance of the gouernment of the Church*: And moreouer addeth this: *The bodie of the Prieſthood conſiſteth of a great number, and is ſo combined together with the glew of mutuall concord, and bond of amitie, that if any of our Society ſhall attempt to rayſe vp an Hereſie, or Faction, and to rent, and ſpoyle the flocke of Chriſt, the reſt may put to their helping handes for remedie.* So likewiſe the ſame *Cyprian* did not onely by aduice, but alſo by action more then once, affoard his helpe vnto diſtreſſed Churches, though ſituated without the procinct of AFRICKE, and ſometimes euen to the Church of Rome, as in the ſecond and fourth Bookes of my fore-mentioned Tractate of the *Church-weale*, I

ſpecifie at large. So *Polycarpus*, *Ireneus*, *Hoſius* of CORDVBA, *Athanaſius*, *Baſilius*, both the *Euſebij*, the one of SAMOSATVM, the other of VERCELLA, *Lucifer* of CARALLI, *Hilary* of POITIERS, *Theophilus* and *Cyrillus* both of ALEXANDRIA, *Aurelius* of CARTHAGE, and many other out of their Epiſcopall Office, tooke great paines to releeue the diſtreſſes of the vniuerſall Church; and ſtepping aſide from their owne Churches, but in the meane while, prouiding for, and recommending them vnto others, did, out of their owne authoritie, betake themſelues to ſuccour other afflicted, and diſturbed Churches. It is therefore agreeable with my Office; nay, it is my moſt proper duety to endeuour, to my power (as *Cyprian* teacheth mee) to worke a cure vpon the Court of Rome, which ſetteth vp and maintaineth a conſpiring faction, rending and rauageing the flocke of CHRIST. Which my helping labours

are

are to bee performed, not by my approaching thither in perſon (for that were both dangerous to my ſelfe, and bootleſſe for the cauſe) but, as I doe, by my moſt remote bodily abſence from it. And as for my Dioceſſe and Prouince of SPALATO, it is my moſt earneſt deſire to haue continued the adminiſtring thereof, like as *Hoſius*, *Baſil*, the *Euſebij*, *Hilary*, and others euen now named by mee, did reteine ſtill their owne Churches, and returned to them, when they had atchieued the publique buſineſſe of the vniuerſall Church. But my Church, with many other, doeth groane vnder the Popes heauy yoake, who heartily hateth reformation, and with tooth and naile oppoſeth it, both with his owne ſtrength, and with the forces of ſuch Princes, as adhere to the Papacie: ſo that hee hath, and dayly exerciſeth a boundleſſe power of life and death ouer any that ſhall lift vp a finger towards the redreſſe of this his Tyran-

nie.

nie. It was therefore neceſſarie for mee thus to withdraw my ſelfe from my Prouince, that hauing broken theſe bonds of ſeruilitie, and getting freer breath, I might haue opportunitie to blaze abroad the trueth; and without controule deplore the ruines, which the inſolencies of the Court of Rome, haue brought vpon the holy vniuerſall Church.

Verely there is in euery earthly King an awfull Maieſtie; who, as *Tertullian* ſpeaketh, *is the next after* GOD, *and inferior to none but* GOD; and *aboue whom*, as *Optatus Mileuitanus* ſayeth, *there is none but* GOD *alone*. Therefore, when King *Dauid* was to vndergoe reprehenſion for adulterie and murther committed by him, neither the high Prieſt, nor any other of the Prieſts, or Leuites, nor yet any of the Kings friends, or neere attendants, durſt intrude into that office: but GOD himſelfe employed his peculiar and extraordinarie meſſengers

gers, and appointed *Nathan* the Prophet to go to the King, and tell him his owne. But as for the Pope of Rome; he, for his turmoyling, ſcandalizing, harrying, and oppreſſing the Church, is not to be dealt withall by extraordinary Commiſſioners: we are not to waite till GOD from heauen giue ſome immediate deputation, to ſelect Ambaſſadours for that purpoſe. There is not in our Romane Biſhop, there is not ſuch a radiant Maieſtie, that a man need to bee daunted with the luſtre of it: Hee hath no glimpſe of Maieſtie, other then a forged puffe of temporall pride, and that vſurped, and a thing of very nothing. Pull off this viſour, and then what is hee but our brother, our colleague, our fellow-Biſhop, our fellow-ſeruant, our fellow-labourer in the worke of the Goſpel? And ſurely, as *Solomon* teacheth vs in his Prouerbes, One brother helped by another, is like a fortified citie. Why then ſleepe wee? why are

we poſſeſſed with a Lethargie of careleſneſſe? Our brother goeth to wrack, and draweth the Church with him to ruine; and wee, that are his brethren, ſit ſtill, and neither yeeld helpe for it, nor take care of it. Though all others remaine deafe, and dumbe, careleſſe, and ſenceleſſe, yet I (pettie whelpe) though leaſt of all the troupe, I cannot couch, I muſt needes ſtart vp, and make what yelping noyſe I can, ſhrill enough perhaps to awaken ſtronger maſtiues, as yet caſt into a dead ſleepe by the Popes enchanting morſels. Theſe, if they awake, are like to barke lowder, and to driue away the Wolfe; and ſo, as their office is, to guard CHRISTS Sheep-fold. For the rowzing vp theſe luſtier dogges, I meane not to ſpend mine owne ſillie voyce, I will vſe the voyce of the moſt High, and raiſe vp the whole Cry of the ancient Fathers, and ſacred Councels, ſtill redoubling the warning-voyce of the holy Catholique Church.

Of

Of my tenne forenamed Books of *Church-Weale* (with conuenient ſpeede to bee publiſhed) the principall ayme and intent is, that the errours of the Romane faction may bee layde open to the world, that the trueth and ſoundneſſe of Catholique both Doctrine, and Diſcipline, may bee declared, that thoſe many Churches, which the Church of Rome hath caſt off, and kicked out, may be held for Catholique: Finally, that the way of vniting all the Churches of CHRIST may be afarre off deſigned and pointed at, if not neerely demonſtrated, if ſo be that by any meanes it may come to paſſe, that wee may all ſay and thinke one thing · that diſtractions and ſchiſmes may bee extinguiſhed, and that Chriſtian Princes may haue no ſuch pretences, as vſually they nowadayes draw from diuerſitie of Religion, to plot mutuall miſchiefes one againſt another, and to trouble the common peace of Chriſtendome

with cauſleſſe, vnſeaſonable, and vngodly warres. But that they may rather bend their ioynt forces, for the reſtoring vnto their auncient libertie thoſe Chriſtian Churches, which long haue, and ſtill are like to groane vnder the heauy yoake of miſcreant Tyrants.

For my particular, my intent and deſire is, that this my, whether departure, or eſcape, or flight out of BABYLON be ſo euen caried, that no iuſt imputation of ſchiſmaticall ſingularity may ſticke vnto it. I forſake errors, I ſhunne abuſes and corruptions; theſe, and nothing elſe I flie, leſt I ſhould partake with the ſinnes, and conſequently with the plagues of BABYLON. Nathleſſe, I doe not, neither wil diſioyne my ſelfe from that common bond of charitie, wherein I am obliged to the holy Catholike Church, and to euery member of it; but, as much as in mee lyeth, I am ready to ioyne in perpetuall communion with

all

all Christians, as long as wee accord in the esse..tials of our Faith, and in profession of the Creeds of the aunci-ent Church of CHRIST: But with this condition, that it may be free to vs on all sides, to reiect and abhorre all new-coyned Articles of Faith, ei-ther flatt contrarie to the holy Scrip-tures, or any way repugnant to the sayd generall Creeds: As also that we bee not bound to admitt, as Articles of Faith, such positions, as beeing in themselues indifferent, haue neuer yet bin sufficiently debated, and determi-ned by the Church, vntill such time as they shall be fully resolued, or well prooued to haue bin already resolued. And finally, that we be not so hardy, as to damne for hereticall, any such controuerted points; vnlesse it ap-peare, that the same haue bin already lawfully condemned by the Church, or vntill they shal hereafter be so con-demned. In GODS Name, let each particular Church, in points indiffe-

rent, and vndecided, enioy her libertie both for matter of opinion, and for maner of practiſe. Let euery of them abound in their priuate iudgement, vntill the Catholique Church, by the guidance and gouernement of the Spirit of CHRIST, ſhall make an end of the Controuerſies, and with the winow ſeuer the chaffe from the ſolide graine.

In the meane time let vs hold our ſelues to that famous rule of the renowmed Father Saint *Cyprian*, which he vſed in the Councell of CARTHAGE. *We iudge no man*, ſayeth he, *neither doe wee, for diuerſity of opinion, cut of any man from the right of communion with vs. For none of vs hath borne himſelfe as Biſhop of Biſhops, nor by tyrannicall ouer-awing hath enforced his Colleagues to a neceſsity of obeying him. Foraſmuch as euery Biſhop, by the liberty of his place and calling, hath his iudgement and ſuffrage free to himſelfe, ſo that, as he cannot iudge another, ſo hee cannot bee*

bee iudged by another. But wee muſt all attend on the doome of our LORD IESVS CHRIST, *who onely hath power, as to make vs gouernours in his Church, ſo to call vs to accompt for our behauiour in that office.* The point then in queſtion was about the baptiſing of Heretiques, wherein *Cyprian* diſſented from the Romane, nay in a maner from the whole Church, and ſtanding ſtiffely in his opinion, did hold *Stephen* the Biſhop of Rome, eagerly oppoſing him, and almoſt all the reſt, to bee in a manifeſt errour. Yet *Cyprian* neuer went ſo farre, as to ſuffer the bond of Chriſtian vnion, and Eccleſiaſticall communion betweene them to bee broken; leaſt there ſhould haue riſen a rent and ſchiſme betweene them, which is the moſt pernicious plague that can light vpon Chriſtian Churches. And in this matter *Cyprian* to his great commendation did temper and allay the not ouer-diſcreete zeale of *Stephen*.

For

For whileſt on the one ſide *Stephen* in his heate attempted a rent betweene thoſe Churches by his excommunications, on the other ſide *Cyprian* with his patience, charity, and extraordinary prudence quenched this flame, and defeated that imminent ſeperation. For which his ſweet moderation S. *Auguſtine* doth often, and highly extoll him, and propoundeth thoſe courſes of his as a rule and Copy for the Church to follow.

And the ſame Father entring into conſideration of this conteſting of *Cyprian* with *Stephen*, and of his milde behauiour therein, in his fift booke againſt the Donatiſts cap. 25 thus ſaith. *The peace of* CHRIST *gatt the vpper hand within their hearts: ſo that in ſo hott a difference in opinions, yet there aroſe no miſchieuous ſchiſme betweene them.* Surely *Cyprian* nothing doubted, but that *Stephen* was in a very materiall errour; in readmitting Heretiques to the Catholique Church,

and

and not rebaptizing them. And yet, rather then hee would teare aſunder the bodie of the Church by ſchiſme, hee was willing to communicate, not onely with *Stephen* himſelfe, thus differing from him in opinion, and action, but euen with thoſe lapſed offendants, whom hee yet held altogether impure: and this aſſociation he affoarded them, onely becauſe *Stephen* had vouchſafed them the hand of felowſhip. This example of Chriſtian moderation Saint *Auguſtine* in his owne times propoundeth for imitation to the Donatiſts, and now in ours to vs all.

Let vs therefore, Holy father, and my reuerend Fathers, brethren, and Colleagues, let vs tread in the ſteps of S. *Cyprian*; and follow the aduice of S. *Auguſtine*, that aboue all things care may bee taken for the redreſſe of ſchiſmes, and diſtractions. *Cyprian*, we ſee, as *Auguſtine* obſerueth, being full of the bowels of charitie, reſolued that

thoſe that goe in diuers wayes of priuate iudgement, yet may and muſt walke the ſame way of charitable vnion. Let vs likewiſe take, and giue leaue to diſſent in opinion one from another, vntill a full and faire determination be made in ſuch points, as yet depend vndecided. But in the meane while, let vs remaine in vnitie. For if in any thing yee bee otherwiſe minded, God will (as S. *Paul* admoniſheth) reueale this alſo vnto you. Make not the diſtractions of the Church greater then indeed they are. Beware, leſt with *Stephen*, by your importune Excommunications, you attempt to breake aſunder the bond of Charitie. Take heed, leſt by thus ſiding out into oppoſite parts, the miſchiefe of Schiſme, ſo warily fore-ſhunned by S. *Auguſtine*, gett head amongſt vs, and preuaile againſt vs. Renew peace, amitie, and vnitie among all Chriſtian Churches, which profeſſe the Fundamentalls of true Religion, and reteine the auncient

Con-

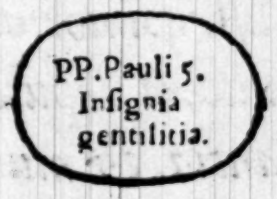
Confeſſions of the Chriſtian Faith. Be yee aſſured that Schiſme doeth the Church more hurt by diſturbance, then Hereſie by diſtemper. Bee ready to entertaine communion with all, not without mutuall freedome of opinion in queſtionable problemes; and yet with ioynt forces againſt euident falſehood. Suffer the trueth to bee ſifted out by free, and lawfull meanes, according to the faire cariage anciently vſed by the holy Church. By this meanes, I hope, and by the helpefull grace of CHRIST (who is not wont to hide himſelfe from thoſe that ſeeke him with ſinceritie) it will ſhortly come to paſſe, that a compleat agreement, and concord, ſo much wanted, ſo much wiſhed, will enſue in the whole Church, that wee all may mind the ſame thing, and walke by the ſame rule. Let vs kindle and ſet vp among vs, not the firebrands of faction, hatred, and contradiction, but the lampes of Catholike Doctrine, and

religious

religious inſtruction. Let the word of GOD be a lanterne to our feet: let vs tread in the footſteps of our holy Predeceſſors, who haue bin the leading-ſtars of the Church of CHRIST. Let vs be no longer obſtinate, but entertaine the light of the Goſpel; and by it diſpell the cloudes and miſts of errour and falſhood. Let vs depart from all thoſe innouations, which haue almoſt extinguiſhed the ancient Doctrine and Diſcipline of the holy Catholike Church; that, as CHRIST is one, ſo his Church may bee one, faſt combined together with the glew of perfect concord: and that in it wee may all with one minde and mouth, glorifie GOD, euen the FATHER of our Lord IESVS CHRIST. Amen.

Giuen at VENICE *the* 20. *day of September.* 1616.

IMAGO Sti Petri Clauigeri.



IMAGO Sti Pauli Ensiferi.

DECRETVM

Sacræ Congregationis Ill.morum S.R.E.Cardinalium, à S.D.N. PAVLO Papa V. Sanctaq; Sede Apostolica, ad Indicem Librorum, eorundemque permissionem, prohibitionem, expurgationem, & impressionem, in vniuersa Republica Christiana specialiter deputatorum, vbiq; publicandum.

VONIAM *vltra quam plurimos Libros, tùm in Indice communi, cum in diuersis particularibus Edictis, prohibitos, & damnatos; vtì multa temeraria, calumniosa, scandalosa, seditiosa, schismatica, erronea, & hæretica respectiuè*

continentes. Adhuc in dies cum tam maximæ catholicorum pernicie, alij consimiles, contra veritatem, & puritatem fidei Catholicæ, multiplicentur, & prodeant. Ideò Sacra Congregatio Illustrissimorum S. R. E. Cardinalium ad Indicem deputatorum, volens pro eius vigilantia, & munere, de opportuno remedio prouidere; Ne ex eorum lectura, Christi fideles erroribus, atque hæresibus inficiantur, & depranentur: illos quoque prohibendos, atque damnandos esse censuit. Inter quos præcipuè, cum inspexerit, vtì pernicioſissimos, & innumeris hæresibus, erroribus, blasphemijs, atque calumnijs scatentes, in lucem prodijsse infrascriptos. Ne grauiora in dies damna, in tota Republica Christiana, ex ijs oriantur: eos omnes in specie omnino damnandos, atque prohibendos esse voluit. Sicuti præsenti Decreto, penitus illos damnat, & prohibet, vbicunque, & quouis idiomate impressos, aut imprimendos. Mandans, vt nullus deinceps cuiuscunque gradus, & conditionis, sub pœnis in Sacro Concilio Tridentino, & in Indice librorum prohibitorum contentis, eos

audeat

audeat imprimere, aut imprimi curare, vel quomodocunque apud se detinere, aut legere. Necnon etiam sub ijsdem pœnis præcipiens, vt quicunque nunc illos habent, vel habuerint in futurum, locorum Ordinarijs, seu Inquisitoribus, statim à præsentis diei notitia, exhibere teneantur.

¶ Libri autem sunt, videlicet

Conclusionum ciuilium, de successione conuentionali, & anomala Classis prima, per Bartholomeum Musculum.

Mercurij Gallobelgici Sleidano Succenturiati, siue rerum in Gallia, & Belgio potissimum, Hispania quoque, Italia, Anglia, Germania, Vngaria, Transiluania, vicinisq; locis, ab anno 1555. vsque ad annum 1570. gestarum Historicæ narrationis continuatæ, Auctore M. Gotardo Arthusio Dantiscano.

Adami Theodori Siberi Dialexeων Academicarum, quæ sunt orationes, præfationes, dissertationes, epistolæ, & carmina.

Rogerij Widdringtoni Catholici Angli, ad

S. D. Paulum V. Pontificem Max. humilis ſupplicatio.

Sextum Renata, renouata, ac longè ornatius etiam quam vnquam antea exculta Sphinx Theologico-Philoſophica.

Rerum, & Vrbis Amſtelodamenſium Hiſtoria. Authore Ioh. Iſacio Pontano.

Diſcurſus Hiſtorico-Politicus, in tres ſectiones diſtributus. Auctore Ericho Beringero Philireo.

Libellus, cui tit.s eſt, Marcus Antonius de Dominis Archiep.s Spalatenſis, ſuæ profectionis conſilium exponit:

In quo complures propoſitiones, formaliter hæreticæ, erroneæ, ſchiſmaticæ, ſapientes hæreſim, blaſphemæ, ſcandaloſæ, & contumelioſæ in Eccleſiam Catholicam Romanam, reſpectiuè continentur.

Et quia in præfato etiam libello, Author ait, opus quoddam De Republica Chriſtiana, ſe breui editurum, quod decem libris complectetur, & ſingulorum librorum materiam, quam in eis tractat, proponit; in quo ſe docere expreſſè aſſerit plures propoſitiones:

ſitiones: quæ cùm manifeſtè hæreticæ ſint. Ideò prædictum quoque opus, vbique & quouis idiomate, ſiue iam impreſſum, ſiue imprimendum, præſenti Decreto prohibetur.

In quorum fidem, manu, & ſigillo Illuſtriſſimi, & Reuerendiſſimi D. Cardinalis S. Ceciliæ, Epiſcopi Albanen. præſens Decretum ſignatum, & munitum fuit. Die duodecima Nouembris MDCXVI.

P. Epiſc. Albanen. Card. S. Ceciliæ.

Regiſtr. fol. 110.

locus ✠ ſigilli.

F. Franciſcus Magdalenus Capiferreus Ord. Prædic. Secretarius.

ROMAE,
Ex Typographia Cameræ Apoſtolicæ.
MDCXVI.

¶ *The ſame in Engliſh.*

The Image of S. Peter with his Keyes.	The Armes of Pope Paul the fift.	The Image of S. Paul with his ſword.

THE DECREE

Of the ſacred Congregation of the moſt Illuſtrious Cardinals of the holy Church of Rome, ſpecially deputed throughout the whole Chriſtian Commonwealth, by our moſt holy Lord Pope *Paul* the fift, and by the holy Apoſtolique See for compoſing the Index of Bookes, and for the permitting, prohibiting, purging and printing them; which Decree is to be publiſhed in all places.

FOraſmuch as, beſides very many Bookes already prohibited, as well in the Ordinary Index, as in diuers ſpeciall Edicts, and condemned, as reſpectiuely containing many vnaduiſed calumnious, ſcandalous,

ſeditious, ſchiſmaticall, erroneous and hereticall points; there are neuertheleſſe, other Bookes of the like ſort dayly multiplyed and ſet foorth againſt the trueth and puritie of the Catholique Faith, and to the great miſchiefe of Catholiques: Therefore the ſacred Congregation of the moſt Illuſtrious Cardinals of the holy Church of Rome, deputed for the making and renewing the ſaid Index or Catalogue, beeing in their vigilant care of their duety deſirous to prouide a ſeaſonable remedy hereof, leſt faithful Chriſtians ſhould be infected and peruerted with errors & hereſies, by reading of ſuch bookes; hath thought fit to prohibite and condemne them alſo. Among which hauing ſpecially obſerued that there haue bene publiſhed certaine bookes, (the names whereof are here vnder ſpecified) very pernicious, and full of innumerable hereſies, errors, blaſphemies, and ſlanders: Leſt greater miſchiefe ſhould by the vndernamed bookes redound vpon the whole Chriſtian Common-wealth, the ſaid Congregation hath adiudged them in ſpeciall to be condemned, and prohibited: And ſo by this

preſent

preſent Edict doeth downe right damne and prohibite them whereſoeuer, or in what Language ſoeuer, either already printed, or hereafter to be Printed. And commandeth, that from hencefoorth no man, of what degree or ſtate ſoeuer, bee ſo hardy as to imprint, or cauſe them to be imprinted, or in any wiſe to keepe them by him, or to read them, vnder the penalties mentioned on that behalfe in the holy Councell of Trent, as alſo in the Index of prohibited bookes. Enioyning likewiſe vnder the ſame penalties, that whoſoeuer now hath, or hereafter ſhall haue the ſaid bookes, doe foorthwith vpon notice of this preſent day yeeld them vp to the Locall Ordinaries or Inquiſitors.

¶ Now the bookes are theſe that follow.

THe firſt ranke of ciuill Concluſions concerning conuentuall and irregular ſucceſſion, made by Bartholomew Muſculus.

Mercurius Gallobelgicus ſeconding Sleidan. Or the continuing of the hiſtoricall narra-

tion of occurrences in France, and the Low countreys especially, and also in Spaine, Italy, England, Germany, Hungary, Transiluania, and other places adioyning, from the yeere 1555. vnto the yeere 1570. By Gotard Artus of Dantsk.

Dialexeis Academicæ, *viz. Orations, Præfaces, Disputes, Epistles, and Verses, made by Adam Theodorus Siberus.*

The humble supplication of Roger Widdrington an English Catholique, vnto our most holy Lord Pope Paul the V.

Sphinx-Theologico-philosophica, *now the sixt time newly reuiued and renewed, and more finely furnished then euer before.*

The History of the affaires and City of Amsterdam, written by Iohn Isacius Pontanus.

A politicall and historicall Discourse diuided into three sections, by Henry Berringer Philireus.

A small Booke bearing this title, Marcus Antonius de Dominis *Arch-bishop of*

of Spalato, declareth the motiues of his departure: in which Booke are respectiuely conteined very many propositions, formally hereticall, erroneous, schismaticall, sauouring of heresie, blasphemous, scandalous, and contumelious against the Catholique Romane Church.

And because in the aforesayd Booke, the Author professeth, that he will shortly set foorth a certaine Worke of his concerning the Christian Common-wealth, *which he will comprise in tenne Bookes, and doeth there propound the matter, which hee handleth in euery of the sayde Bookes, in which hee expresly auoucheth, that hee teacheth diuers propositions: which, because they are manifestly hereticall, therefore by this present Decree his sayd Worke is forbidden in all places, and in all languages, whether already printed, or hereafter to be printed.*

In witnesse whereof to this present Decree, the most illustrious, and most reuerend Lord Cardinall of S. Cecile, Bishop of Alba hath set to his hand and Seale.

Giuen the 12. of Nouember. 1616.

P. Epiſc. Albanen. Card. S. Ceciliæ.

Regiſtr. fol. 110.

the place of the ✠ Seale.

Frier Francis Magdalenus Capiferreus,
Of the Order of the Preachers,
Secretary.

Printed at ROME, in the Printing-houſe
belonging to the Apoſtolique
Chamber. 1616.

¶ *A parcell of Obſeruations vpon* ſome conſiderable points in this Decree.

THis damnatory Decree of the moſt venerable Congregation of Cardinalls, hauing taken the paines to flie ouer the Alpes, and now ſtooping ſo low, as in our owne Language to conuerſe with vs (*Tramontan's*) rude Northerlings; an hard, and heauy caſe it were, if the good intention thereof ſhould be fruſtrated: Which for certaine would more or leſſe betide it, if it ſhould either incurre contempt among the many, who are bold enough, without booke to cenſure theſe Book-cenſurers, or on the otherſide ſhould be conſtrued more rigorouſly, then it was meant, and ſo breed ſcandall in the minds of ouertender Roman-Catholiques. Very neceſſary therefore it is, by way of explanation, to demonſtrate the laudable endeuours of our iudicious Index-maſters, who in managing this troubleſome affaire, haue ſhewed their habilities, and kept on foote their ancient vertues of diligence, prudence, clemencie, and ingeniouſneſſe.

1. The firſt vertue (wh ch ouerrunneth all the reſt for haſte) is their nimble dili-

gence, and actiuitie, in preſent damming vp that wide breach, which was like to beare downe the bankes and rampiers of the Papacie. Surely men of the vulgar mould, if they had bene thus at once perplexed with a double paſſion, would haue bene ſtricken with the ſpirit of ſtupiditie, like him, who ſeeing his houſe on fire, ſtood ſtone-ſtill gazing at his owne misfortune, able neither to bring, nor call for helpe. But our worthy champions of the Romane Court, being ſenſible enough of their deepe wound inflicted by this moſt Reuerend, and learned Archbiſhops relinquiſhment of their party, as alſo beſtead with feare of a more mortall blow approching from his prepared forces, yet forget not betimes to beſtirre, and betake themſelues to their wonted remedies. Now the current cures of theſe maladies by the preſcript of the Romane-Licenciats, are performed in two methods, working vpon the aduerſary, either by ſurpriſing his perſon, or by calling in and hiding his weapons. In the firſt, the predominants are force and fraud, in the other, cenſure and authority.

Here, I heare, ſlackneſſe is obiected for omitting the apprehending of the principall (the Authour) and in ſtead thereof arraigning and condemning the acceſſories (his Writings.) But in trueth the Romane Superuiſors haue not herein come ſhort of their

duety,

duetie, but of opportunitie. For the Reuerend Biſhop of *Spalato*, hauing formerly ſequeſtred, and retyred himſelfe from *Dalmatia* into the Citie of *Venice*, there could not either in that Citie, or in his Prouince, be any preſent miſſe of him vpon his departure out of *Italy*: ſo that the firſt noiſe, and notice of his diſclaiming their partie, came to them from his owne voluntary act; firſt, by ſending his certificatorie letters to the Senate of *Venice*, from *Coyra* a chiefe Citie of the *Griſons*: and ſhortly after, publiſhing in print at *Heidelberg*, this his *Manifeſto*, which hee before had priuately written at *Venice*: Which no ſooner ſaw the light vpon the 23. of October, but preſently it was tranſported (*quadrigis albis*) by poſte to *Venice*; and thence by the Popes *Nuncio* there, ſent away to *Rome*; where by the twelfth of the next moneth, it was nimbly doomed to ſilence by them, that whetted their teeth to bite the ſtone, when they could not faſten vpon the hand that flung it. Yet this alſo was foorthwith endeauoured, by beleaguering the paſſages through *Germany*, and diſperſing ſecret Warrants for his ſtay and apprehenſion. But theſe ſnares were ſet too late, and other incident dangers by ſea, by land, by ſolitude, by company, by ſickneſſe, by diſcouery, were all ouercome by Gods ouer-ruling hand: ſo that the miſſe argueth not want of zeale in them, that vpon

the firſt alarme aroſe to purſue him, but rather want of regularitie in him, who tooke not his ſolemne leaue of the Popes *Nuncio* at *Venice*; of whom he ſhould ſurely haue had authentique letters of paſſe, and perpetuall prouiſion of ſafer lodging, then he was like to finde in the villages and by-wayes, thorow which he paſſed vncouth and vnſaluted.

2. Next to their diligence, may wee behold their prouidence, in not onely nipping the head and root of a weed already ſprung, but alſo digging to kill the harmefull ſeedes of other, likely ere long to ſhoot foorth. Good wiſedome it was to ſend foorth *percuſſorem contra præcurſorem*, to take off the head of this fore-running *Manifeſto*, which proclaimed it ſelfe to be *Vox clamantis in deſerto*, and to prepare the way for a greater comming after. But *Herod* is too coole a precedent in this, as alſo in his child-ſlaughter. *Pharaoh* comes neerer in his mandate to the midwiues. But the very caſe of this prouident courſe is exemplified in thoſe, to whom the Poet thus, *Et nondum natis dira venena datis*, who make the wombe the tombe, and depriue abortiues of that light, which they neuer enioyed.

Some perhaps that dreame of that olde Sentence, Παῦν δειλὸν φονικὸν, will call theſe courſes, both cowardiſe, and crueltie: Others vnskilfull in booke-quelling, will ſay, that it had bin

bin faire play to haue ſuffered this vnborne ten-fold brood, firſt to take breath, and then to grapple with euery of them ſeuerally. Alas, theſe nouices forget, that it is, not crueltie, but prouidence to cruſh in the ſhell ſuch vipers: and therein this learned Conſiſtorie vouchſafeth to take their leſſon from the *Pygmees*, who betimes march foorth in troopes, to breake the egges of the Cranes; whoſe young, hauing once hard bills, would peck out their braines. Beſides this example, they haue alſo a booke-caſe for it. *Titius* reſoluing to contradict and beare downe *Sempronius* in a publique aſſembly, and beeing ouertaken with a napp, was ſuddenly awaked, and told in meriment, that *Sempronius* had newly ended a large ſpeach fraught with arguments againſt him. *Titius* inſtantly ſtarts vp, and lowdly ſayth; Worthy Auditors, I deny all that *Sempronius* hath now ſayd: Foorthwith being told, that *Sempronius* had as yet ſayd nothing; Then, quoth he, I deny all that he will ſay. Much more powerfully doe theſe much more watchfull contradictors refute their ſilent aduerſary, reſolutely denying and defying whatſoeuer ſhalbe ſaid in thoſe ten vnpubliſhed Bookes; being forſooth ſo skilfull Prognoſticators, that they can out of the very ſound of the name, foretell their fortunes and diſtempere[1] complexion, that they will be no more

nor leſſe then *formally Hereticall* : and therefore to be all at once ſwept away with one *Damnamus*. A faire winding vp of this buſines : whereas to vndertake punctually to confute them, would proue both a tedious and hazardous conflict. But now by this meanes *tuta ſunt & muta omnia* : All is huſh and cockſure.

3. This ſure and ſharpe proceeding is yet wel tempered with compaſsion and moderation ; in that theſe Iudges would not haue the Spalatian Arch-biſhop to ſtand vp ſingle to this Indictment, but for the getting him ſome company to march with him to the dungeon of Suppreſsion, they take the paines to ranſacke all blind corners for the making vp of a damned crew : whereto, rather then faile, out-dated Kalendars of Gallo-Belgicus, and other Pamphlets of ſmall import muſt helpe to make vp number.

This ſome miſdeemers impute to their penury, as hauing no better in ſtore : others to diſsimulation and concealement of their griefe, leſt they ſhould ſeeme to reſſent their loſſe, or to be ſtung with his writings : others to diſdaine, as not vouchſafing that honour to their enemie to ſet foorth an Edict againſt him onely, but rather imitating the Huntſman, who bending his bow to ſtrike a faire Stagge, puts forth towards the Standing, for ſhew, other raskall Deere with him. But cer-

tes

tes the true and onely motiue hereto was their gentleneſſe and compaſsion, ready to yeeld *Solamen miſeris*, &c. and therefore prouiding for him the ſolace of ſociety and partnerſhip in miſery: Wherein they yeeld him a ſecond fauour, in ranking before him, as more capitall offenders, thoſe, that had not ſo deepely tranſgreſſed as he; which was the greateſt kindneſſe that *Polypheme* could afford *Vlyſſes* among the other Captiues in his Caue, to make the laſt bit of him.

And howſoeuer it may ſeeme that the ſaid worthy Arch-biſhop was the onely marke here aymed at, as if all the reſt were but painted poſts, and Turkes of ten pence, to fill and adorne the ſhooting-field; yet ſurely that is not altogether true. For here ſtands vp a Roman-Catholike crouded into the midſt, anſwering to the name of *Roger Widdrington*, by whom the oath of Allegeance hath bin ſo ſoundly defended, and the Popes temporall encrochments ſo ſtoutly rebated, that he deſerueth to bee accounted no ſhadow in this muſter. With good reaſon therefore doe they clap their hand vpon his mouth, and beat him backe from intruding with his ſupplications to his Holineſſe, and replies vpon the *Schulking* Cardinall.

4. Another vertue (among many yet behind vnſearched) is their ingenious ſubtiltie in ſo framing this Edict, that in the princi-

principall dint of it there is implied equiuocally the force of an Indulgence, vnder the forme of a Reſtraint. For as for the ten-ſtrong Volume ſuppoſed here to be baniſhed (*Lege & legionibus*) by right and might out of all Catholike Dominions, theſe cautelous Fathers are ſo farre from diſplaying the ten heads of that body (a Spectacle hideous, and dangerous for Romaniſts to behold, leſt it ſhould preſently diſpapalize them) that they haue not ſo much as cited the totall by the right name expreſſed in the foredamned *Manifeſto*. There the booke carrieth the name, which the true father gaue it from the Subiect whereof it treateth, *De Repub. Eccleſiaſtica*. Here our Compoſers of the blacke bill haue new-chriſtened and killed it vnder the name of *De Repub. Chriſtiana*: differing as much, as the Vniuerſall Church of CHRIST from the Gouernours and ouerſeers thereof, to whom Eccleſiaſticall Office and Function is appropriated.

Some are ſo bold, as to attribute this exchange to furious haſte, which, though it ſtrike home, yet commonly miſſeth the ayme, and maketh the battery in the wrong place. But farre be it from vs, to liken theſe inſpired Fathers to *Saul*, who, when the euill ſpirit troubled him, miſſed *Dauid*, and ranne his ſpeare againſt the wall. Others, that their large deputation *per vniuerſam Remp. Chriſti-*

anam

anam through the whole Christian common-weale (swelling in the title of this Decree, and repeated in the body thereof) did so ring in their eares, that they thought euery booke *De Rep.* did Eccho againe vnto them their *Resp. Christiana*: But sure the subsigning Cardinall, and Apostolique Printer, vse not so to slubber ouer such sacred businesse.

The most probable coniecture in so difficult and mysterious a poynt is, that these prouident priuy-counsailers vnto his Holinesse considering, that the ouer-strict prohibiting of Bookes was vnto their (now our) Reuerend *Spalatensis* a great cause of scandall, and reuolt, hereupon thought fit to take a middle course, and play on both sides concerning these ten expected, suspected bookes; so forbidding them, that the blindly obedient might follow the intention against the words, and still winke where the Tractates *De Repub. Ecclesiastica* shall lie open. But if any (as is the disposition of many) shall with such violent restraints be more whetted to runne *in vetitum*, and to eate of the forbidden fruit, then may they take the words, leauing the intention, and legally abate this Writ of Prohibition, by the Plea of *Mesnomer*, and finally so keeping their eyes pure from all Writings of *Marc-Antony* concerning the *Christian* Common-weale, may boldly reade his worke of the *Ecclesiasticall* Common-weale, when it

commeth foorth: Which I pray GOD they may to their better inſtruction, and imitation of the moſt Reuerend, Iudicious, and ſingle-hearted Author, in finding out, profeſsing and publiſhing the Trueth of GOD.

Whoſe Name be glorified by them and vs all in the Catholique Church for euer.

(*.*)

A LETTER

A LETTER

Lately written to the aforesaid most Reuerend Arch-bish. by the Honourable *George Lingelsheim*, Doctor of both the Lawes, and Counsailour of State to the right high and mighty Prince FREDERICK the fift, Count Palatine of Rheine, &c.

ILLVSTRISSIMO ET REVERENDISSIMO VIRO, Domino MARCÓ ANTONIO De Dominis, Archiepiscopo *Spalatensi*, Domino meo colendo.

Londinium.

Illustrissime & Reuerendissime Domine,

LITERAS tuas Hagæ datas 23. Nou. rectè mihi reddidit Albertus Mortonus, *& iam antè acceperamus, saluum te Hagam peruenisse, & benignè acceptum ab illustrissimo Principe* Mauricio, *nauemq; bellicam suam præbitam, qua tutus in Britanniam traijceres. Quo nomine gaudemus ac gratulamur, ac porrò vota facimus, ut saluus plurimum commodare rei Christianæ possis. Scriptum tuum, uti iusseras hic recusum, & supra* XL. *exemplaria ego in omnes partes ad amicos meos misi, atq; uti petis, exemplar istis adiungo. Exitus tuus è Babylone incendit acriter hostes Veritatis, atq; iam Romæ ac Mediolani Edicto Scriptæ tua prohibita, etiam futura; nam accuratè sibi cauent. Etiam Iesuitæ Bruxellenses, quum*

aliter nocere non possint, nomen tuum lacerant, & auctoritatem eleuare laborant: frustra, quum etiam superstitiosissimi apud Venetos, testimonium tibi præbeant inculpatæ actæ vitæ. Deus suo sancto Spiritu tibi adsit, ut opus tuum absoluere, & plurimos iuuare, & in viam Veritatis ducere queas. Serenissimus Elector *cum magno gaudio nuncium accepit, de recuperata valetudine tua, & felici aduentu Hagam, & optat tibi secunda omnia, uti & Magnus Prafectus, cateriq; collegæ mei; etiam Plessenius, qui dolet se abfuisse, quum hac transires, & salutem tibi plurimam dicit. Vale Ill^me Domine.*

Heidelberga 19. Decemb. 1 6 1 6.

Ill^mæ Dignitati tuæ

addictiss.

GEORG-MICHAEL

LINGELSHEMIVS.

¶ The

¶ The same in English.

TO THE MOST ILLVSTRIOVS AND MOST REVEREND, MARC-ANTONY de Dominis, Arch-bish. of *Spalato*, my much respected Lord.

Giue these
at LONDON.

Most Illustrious and most Reuerend,

YOur Letters from the *Hage*, of the 23. of Nouember, were duly deliuered vnto me by Mr. *Albert Morton*. Before the receit wherof we otherwise vnderstood that you came safe to the *Hage*, and were very courteously entertained by *Graue Maurice* his Excellencie, whom it pleased to appoynt one of his Ships of warre to conuey you safely ouer into England. For which your good successe we are heartily glad, and doe congratulate the same, continuing our prayers for your health and welfare, to the aduancement of the publique good of Christendome. Your Booke according to your appointment hath bene here reprinted; And I haue dispersed among my friends in all parts aboue fourty of those Copies: of which our latter Impression I here send you one as you desired.

Your departure out of Babylon hath deepely stung and incensed the enemies of the Trueth; So that now already both at Rome and Millaine Edicts are set foorth for the prohibiting of your writings, euen those which yet you haue not published: So prouident and cautelous is this generation. The

Iesuites

Ieſuits of Bruſſels, becauſe it lieth not within their reach to doe other miſchiefe, make bolde to nibble at your good name, and labour to empaire the worth and weight of your authority. But all in vaine: For in Venice the moſt preciſe *Papalin's* doe yeeld you good teſtimonie of your blameleſſe life. God aſſiſt you with his holy Spirit, and enable you to finiſh your intended worke, that you may reach forth your helping hand to many, and leade them into the way of trueth.

Our moſt renowned Prince the *Palſegraue* was not a little ioyed, when notice was giuen to his Highneſſe of the recouerie of your health, and of your proſperous arriuall at the *Hage*. His Highnes now recommendeth to you his beſt wiſhes of all good ſucceſſe, as alſo the L. Preſident of his Highneſſe Counſaile doth the like, and the reſt of my fellow-Counſellers. In ſpeciall *Pleſſenius*, who is ſory that he was abſent when you paſſed this way, and now doth heartily commend himſelfe vnto you.

Farewell moſt Illuſtrious S^r.

From Heidelberg. this 19. of Decemb. 1616.

Your Reuerences

moſt deuoted

GEORG-MICHAEL

LINGELSHEIM.